

THE שקל SHEKEL



The Journal of Israel and Jewish History and Numismatics
Volume 58 No. 2 Spring 2025

LODZ NUMISMATICS: BUILDING ON THE FELLERS'



CONTRIBUTIONS TO THE SHEKEL



FEATURING:

THREE EIGHTHS OF A SHEKEL by Steve and Ray Feller

U.S. CUSTOMS IMPORT RESTRICTIONS AFFECT TYRIAN COINS by Peter Tompa

ISRAEL'S FOOTBALL COINS by Simcha Kuritzky

CELEBRATING THE 300TH ISSUE OF THE SHEKEL

Published by the American Israel Numismatic Association

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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THE SHEKEL

THE JOURNAL OF ISRAEL AND JEWISH HISTORY AND NUMISMATICS

VOLUME 58 NO. 2 (NO. 300)

SPRING 2025

CHAYA SARA OPPENHEIM, EDITOR

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PRESIDENT'S MESSAGE

My work on the updated Israel money catalog proceeds slowly. I am still employed half time and am involved in a number of organizations, which uses up a lot of my time. I made some small updates to the circulating money section, and have even corrected a few errors that went unnoticed. If you would like a PDF copy of the latest Part 1: Trade Coins and Notes by Denomination, please email me at AmerIsraelCoin@gmail.com. Once the catalog is complete, I plan to make it available for printing on line. In Part 2: Commemoratives, I have finished the first draft of the introduction, Biblical Artwork, Judaica Artwork, Sports, Hanukkah, Pidyon HaBen, and Purim sections. I do have all the catalog numbers worked out on a spreadsheet, and I add new coins as Israel puts them out.

As I've mentioned before, I created an exhibit to publicize the new catalog. It shows the structure of Part 2: Commemoratives by describing and showing examples of each of the 17 series and a total of 39 subseries. It has been well received. It took third place in World Coins at the Florida United Numismatists (FUN) show in January, second place at the Maryland State Numismatic Association (MSNA) competition at the Whitman Spring Coin Expo in March, and first place in World Coins at the Pennsylvania Association of Numismatists (PAN) show in May.

I plan to exhibit it at the American Numismatics Association (ANA) World's Fair of Money in Oklahoma City this August, and am considering it for the ANA's National Money Show next year. I submitted an article to PAN's *Clarion* magazine describing my work on part one of the catalog, so we may get some additional publicity from that. Happy collecting! 📖

Simcha Kuritzky



CELEBRATING THE 300TH ISSUE OF *THE SHEKEL*

Writing in the Tenth Anniversary Edition of *The Shekel* (March-April 1977), the founding President of AINA, Morris Bram, indicated that, “We didn’t know when we sat in a room in midtown New York and planned a new numismatic association, one to be a center about which all collectors of Israel’s coins and paper money, that we were reaching for the moon. When we thought there should be a quarterly mailing to tell those in Chicago what was happening to the others in Los Angeles – and even in Tel Aviv, we had no idea that we were launching the dynamic *Shekel*.”

The first editor of *The Shekel* was Nathan Sobel, who was a child survivor of the Holocaust. Nat also created the AINA logo and the name for our publication. Nat was the first in a long line of editors who have made *The Shekel* a distinguished, award-winning *Journal of Israel and Jewish History and Numismatics*. We can all thank our past editors for their exemplary work – George Gilbert, Ed Schuman, Andrew Perala, Mel Wacks, and Chaya Sara Oppenheim. And we owe a debt to the hundreds of collectors and experts who have contributed articles to *The Shekel*, including Howard Berlin, Vladimir Bernshtam, Steve & Ray Feller, Sylvia Haffner, David Hendin, Aaron Oppenheim, Ira Rezak, Donna Sims, Marvin Tameanko, Mel Wacks, Benjamin Weiss, and many more. ▣

Mel Wacks

LODZ NUMISMATICS: BUILDING ON THE FELLERS' CONTRIBUTIONS TO THE SHEKEL

By Joshua Blustein

Approaching half a century of work on Holocaust numismatics in *The Shekel*—almost as long as the shekel has been the currency of Israel—the Feller family of Steve, Barbara, and Ray has contributed a wealth of original and incisive scholarship which deserves a careful analysis. What follows is such a commentary, limited to the Fellers' work in this journal on the numismatics of the Lodz (Litzmannstadt) Ghetto and its complex currency system. This essay will focus on several points of interest where I can elucidate a passage, add new information or develop a position. Such an endeavor reveals no imagined high ground; rather the commentary, which the Pharisaic sage Hillel raised to represent the fullness of Judaism beyond the Golden Rule,¹ still remains no match for the original work as “a text without a commentary is still something,” explained Prof. Louis Finkelstein regarding Hillel’s famous aphorism, but “a commentary without a text is nothing.”²

In *Ghetto Money of the Nazi Holocaust*, published in *The Shekel*, vol. 16, no. 2 of March-April 1983, Steve and Barbara Feller assert in passing that “[a] clue to the function of the Litzmannstadt currency is found in the use of the word *Quittung* or ‘receipt.’”³ For context, German authorities in Litzmannstadt (Lodz) introduced a scrip as the sole legal tender

¹ BT Shabbat 31a (“What is hateful to you do not do to your neighbor. That is the whole Torah; the rest is commentary.”)

² Dr. Louis Finkelstein, *Wisdom for Our Day: 'The Jewish Tradition' (Part II)*, Spoken Arts, Inc. (undated)

³ S.A. Feller and B.E. Feller, *Ghetto Money of the Nazi Holocaust*, *The Shekel*, vol. 15, (no. 5, 1982), 42

inside the ghetto and forced the Jews to exchange their other currencies for it. To entice Jews to cooperate and not hide cash and other valuables, the Nazis deceitfully emphasized that the Jews were not surrendering real money for worthless ghetto money, rather exchanging reichsmarks for convertible notes of equal value.

To perpetuate this fantasy, “*Quittung über* __ [*eine, fünf, etc.*] *mark*” or “receipt for __ [one, five, etc.] marks” adorned ghetto currency and was referred to as “*Mark-Quittungen*” or “Mark-Receipts” in official documents.⁴ To further this illusion, the German-controlled official exchange rate between the ghettomark and reichsmark was 1:1. Around June 1940, a gentile debtor in the city deposited 1,000 reichsmarks into Jewish ghetto prisoner Abraham Benkel’s personal account, for which Benkel received 1,000 ghettomarks.⁵



One-mark Lodz Ghattomark. Author’s private collection

⁴ Isaiah Trunk, *Lódz Ghetto: a History*, Indiana University Press (Bloomington, 2008), 39, 69

⁵ Miguel Gracia-Zhang, *Money in the Łódź Ghetto, 1940–1944*, Princeton University, n. 101, <https://history.princeton.edu/undergraduate/princeton-historical-review/issue-22-23/money-%C5%82o%CC%81dz%CC%81-ghetto>.

This numismatic manipulation penetrated Jewish thinking in the ghetto. In describing prices denominated in ghettomarks, many ghetto diarists, including Heniek Fogel, Dawid Sierakowiak, and the Anonymous Girl, frequently used “RM” (for Reichsmark⁶) as if the two currencies were actually interchangeable. The black-market exchange rate between the ghettomark and reichsmark confirms how deep the deception had burrowed. When deportations to Chelmno began in mid-January 1942, the black-market ghettomark to reichsmark exchange rate was 1.5:1,⁷ and attained equal exchange value of 1:1 in February.⁸

More than a tactic to fleece Jews of their wealth, the Nazis used the *quittung* propaganda to lure Jews to their deaths. At the end of February 1942, German authorities temporarily canceled the official currency exchange between the ghettomark and reichsmark that had been available for deportees leaving the ghetto. “As background to this restriction,” the *Chronicle of the Łódź Ghetto* noted, “there was a rumor in the ghetto to the effect that in February people were being deported to the Generalgouvernement where, as is known, German marks are not

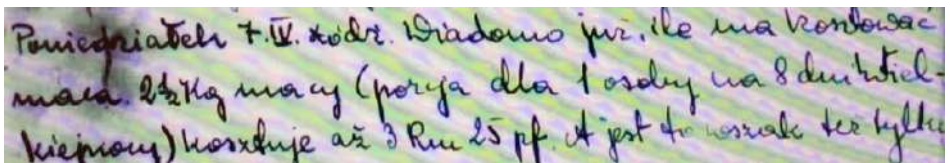
⁶ While Helene Sinnreich, editor of Fogel’s diary, considers the possibility that RM could stand for ‘Rumkowski mark,’ her primary reading is that of reichsmark. See Heniek Fogel, *A Hidden Diary from the Łódź Ghetto 1942–1944*, Yad Vashem Publications (Jerusalem, 2015), 67 n. 3, 70 n. 13; The English translation edition of Sierakowiak’s diary was misled by this Nazi trick and its impact on ghetto Jews even half a century later, believing ghetto prices quoted in RM to be referring to the actual circulation and trading of German reichsmarks rather than ghettomarks viewed as *quittungen* for the real thing. See Dawid Sierakowiak ed. Alan Adelson, *The Diary of Dawid Sierakowiak*, Oxford University Press (New York, 1996), 77. This misidentification of “RM” in ghetto diaries for actual reichsmarks is a common error in publications on the Łódź Ghetto, though it shows RM is understood to mean reichsmark.

⁷ Lucjan Dobroszycki, *The Chronicle of the Łódź Ghetto 1941–1944* Yale University Press (New Haven, 1984), 140

⁸ Oskar Rosenfeld, *In the Beginning Was the Ghetto: Notebooks from Łódź*, Northwestern University Press (Evanston, 2012), 171

the currency in circulation.”⁹ There had been, of course, no change in the destination for the ghetto deportees, all of whom met their end in the gas vans of Chelmno. But the Nazis exploited the belief amongst the Jews of the *quittung* value of the ghettomark to convince them that they were being resettled in different currency regimes throughout Europe. It was a ruse.

In April, the *Chronicle* again highlighted the desire of Jewish deportees to exchange their ghettomarks for reichsmarks in anticipation of starting life anew on German farms.¹⁰ During the height of the May 1942 deportations, the *Chronicle* observed, “[t]here continues to be a great rush in furtive transactions for the German mark.”¹¹ In anticipation of the final liquidation of the ghetto, Hans Biebow, head of the German ghetto administration, “has made a total of 500,000 [reichs]marks available for the resettlement. The money is to be used as follows: every worker will receive ten [reichs]marks upon departure[.]” related the *Chronicle* in June 1944.¹² The historian and Lodz Ghetto survivor Lucjan Dobroszycki interpreted this maneuver as “yet another means of lulling people’s vigilance and was supposed to remove all suspicion from ghetto dwellers’ minds as to the true nature of the present deportation.”¹³



Scan of Sierakowiak’s original diary page where he lists a price at “3 RM 25 pf [pfennigs]” in the bottom line.

⁹ *Chronicle* at 128.

¹⁰ *Chronicle* at 140.

¹¹ Trunk at 143.

¹² *Chronicle* at 510.

¹³ *Ibid.* n. 22.

So blind to the purpose of deportation and so sanguine about resettlement in the supposed open-air countryside that ghetto dwellers turned the reichsmark into a hot commodity; its ghettomark exchange rate on the black market rose as high as 15:1 in the second week of May 1942. When deportations restarted in February 1944, this ghettomark:reichsmark exchange rate reached 20:1.¹⁴

The Nazis, however, would not countenance the hint of equality between them and the Jews, even numismatically. Hans Biebow rejected the first issue of the 10 pfennig ghetto coin, “as it emulated the 10 pfennig coin of the Reich,”¹⁵ and then rejected the updated design due the presence of a “Jewish Coat of Arms” on the coin because it appeared too dignified for the hated and degraded Jews.¹⁶ To accentuate this contrast, accepted currency designs included Stars of David, menorahs, and the title and/or facsimile signature of Chaim Mordechai Rumkowski, Eldest of the Jewish Council, leading to the colloquial nicknames “*rumke?*” or “*chaimke?*” for the ghettomark.

¹⁴ Jakub Poznański, *Pamiętnik Z Getta Łódzkiego*, Wydawnictwo Łódzkie (Łódź, 1960), 145.

¹⁵ S.A. Feller, *A Survey of Lodz Ghetto Coins*, *The Shekel*, vol. 21 (no. 5, 1988), 15; *see also* S.A. Feller, *A Numismatist Looks at The Chronicle of the Lodz Ghetto 1941-1944*, *The Shekel*, vol. 18 (no. 3, 1985), 19-20; a clearly distinct and unmistakable Jewish currency was also needed to effectuate the Nazi aim of isolating ghettoized Jewry from local populations.

¹⁶ Andrzej Piwowarczyk, *The Inside Story of the 10 Pfennig Coin from the Ghetto Litzmannstadt*, *The Shekel*, vol. 12 (no. 3, 1979), 37-40.



Figures from Biebow’s letter rejecting the proposed Jewish ghetto 10-pfennig coin (R) because of its similarity to the Nazi 10-pfennig coin (L)¹⁷

The Nazi *quittung* deception extended beyond the ghettomark to the cost of stamps. In their recent work on *The Monies of the Lodz Ghetto Post Office*, Steve and Ray Feller noticed with surprise that “the ghetto didn’t adjust the price of stamps throughout the existence of the ghetto, even though inflation was substantial.” “Perhaps[,]” the Fellers theorize, “this was to show recipients that the mail service from the ghetto was comparable in cost to the rest of the German Reich.”¹⁸ This conjecture is correct, as we will see.

Why would the Nazis care about the relative cost of mail in the ghetto? Because it was of supreme strategic importance to the Nazis that the Jews of the ghetto considered themselves

¹⁷ *Id.* at 38.

¹⁸ Steve and Ray Feller, *The Monies of the Lodz Ghetto Post Office*, *The Shekel*, vol. 57 (no. 2, 2024), 12-13

connected to the outside world via the mail service.¹⁹ The Germans relied on the postage system as a tool of deception, similar to the *quittung* deception. As the gassing operations at Chelmno and later Auschwitz consumed deportees from the Lodz Ghetto, the Nazis prized the ignorance and docility of the victims. To maintain the veneer of ‘resettlement,’ extermination camp guards forced soon-to-be gassed Lodz Ghetto Jews to write letters to relatives claiming superb treatment.²⁰ Two examples will suffice:

“We get letters from the people sent away to Poznan. They say they’re well and they have work! The people are saying that they received postcards from the deported people; they’re working somewhere near Krakow and in the towns.” (June 28, 1942)²¹

“The ghetto has received its first messages from people who left to perform manual labor outside the ghetto in the recent resettlement. Thirty-one postcards have arrived, all of them postmarked July 19, 1944. Fortunately, it is apparent from these cards that people are faring well and, what is more, that families have stayed together. Here and there, a card mentions good rations. One card addressed to a kitchen manager says in plain Yiddish: "Mir lakhn fun ayre zupn!" [We laugh at your soups!] The ghetto is elated and hopes that similar reports will soon be arriving from all the other resettled workers. [...] It is also worth noting that the

¹⁹ Though at times, like following the German invasion of the Soviet Union, mail service was temporarily suspended.

²⁰ See Fogel at 118 n. 97 (citing a Chelmno survivor originally from the Lodz Ghetto who witnessed those in Chelmno barracks about to be gassed forced “to write postcards to the ghetto, saying they fared well, had been given a good job, were well fed....That’s how propaganda worked in the ghetto”).

²¹ Fogel at 118-9.

postcards indicate that our people are housed in comfortable barracks.” (July 25, 1944)²²

The first passage came amidst ghetto discussions whether to believe the all-is-well letters or reports from secret British radio transmissions saying “the Jews deported from the Litzmannstadt Ghetto, they've all been killed.”²³ The perceived reliability of these letters and of the postal system, therefore, was central to the German goal of dulling the Jews’ sense of the fatal truth. Which is why the Germans, after banning the mail for many months, suddenly restart it in mid-May 1944, right before the final liquidation and deportation of the remaining 70,000 Jews so that letters such as the July 1944 ones quoted above will be received approvingly.

To this end, the Germans forced Rumkowski “to abide by the German general economic policy of ‘freezing’ prices and wages at the prewar level.”²⁴ Impoverishing the ghetto laborer through wage stagnation in the face of high rates of inflation²⁵ aligned with general anti-Jewish Nazi policy. And as historian Isaiah Trunk shows, wages hardly budged over the ghetto years. But official prices were not in fact frozen: “official prices for food articles in the rations were increased by 50 to 100 percent. Fees for electricity and gas also became more expensive[.]”²⁶ One of or perhaps the only official price that remained flat in accordance with the Nazi directive was that of stamps, as the Fellers noted.

²² *Chronicle* at 534.

²³ Fogel at 119.

²⁴ Trunk at 160.

²⁵ See Steve H. Hanke and Joshua Blustein, *A Note on the Łódź Ghetto Hyperinflation*, World Economics, Vol. 26 (No. 1, 2025); see also Joshua Blustein, et al., *Hyperinflation in the Łódź Ghetto*, Johns Hopkins Institute for Applied Economics, Global Health, and the Study of Business Enterprise, Studies in Applied Economics (No. 222, December 2022).

²⁶ Trunk at 160.

In light of the above, we can figure out why. Cheap access to the mails lent credence to the postage system, an important tool in the Nazi extermination program.²⁷



Front of Lodz Ghetto stamp, depicting Rumkowski and ghetto industry
(courtesy of the Spungen Foundation)

Interest in ghetto currency among Nazi officials extended beyond the pecuniary, the ideological, and the genocidal. They found it amusing, too. In his 1988 *A Survey of Łódź Ghetto Coins*, Steve Feller argues that the “off-metal strikings” of Lodz Ghetto coins “are presumably official souvenirs issued for the Nazi tyrants.”²⁸ The source of this presumption seems to be (1) the existence of coins made of metals not among the usual ghetto coin material of magnesium or aluminum and (2) the use of valuable metals such as silver. Both of these, Feller suggests, imply the striking of these coins for personal Nazi possession rather than release to the ghetto populace.

²⁷ Postal propaganda was a prominent practice in World War II on both sides of the conflict, and stamp manipulation was a major feature of Nazi war messaging. See Kiel Majewski, Joseph Boling, Danny Spungen (eds.), *Forging Secrets: Faces and Facts Inside the Nazi Operation Bernhard Scheme* (Williston, Vermont: Florence and Laurence Spungen Family Foundation and Coin and Currency Institute, 2022), 159-160.

²⁸ Feller, *A Survey* at 15.



Obverse and front of the 10-mark ghetto coin (courtesy of the Spungen Foundation)

Additional evidence of Nazi ghettomark souveniring that can lend credence to this hypothesis was not publicly available at the time Feller's article appeared in 1988 as Oskar Rosenfeld's ghetto notebooks were first published in German in 1994 and English in 2002. In February 1944, after years of in-fighting amongst Nazi brass over maintaining or liquidating the Lodz Ghetto, Heinrich Himmler, advocating the latter, prevailed over local administrators such as Hans Biebow who, greatly enriching themselves by fleecing and enslaving the Jews, sought the former. Recognizing that the ghetto's days were numbered, Biebow acts as described in Rosenfeld's diary "*Tidbit*" on March 17, 1944:

"Director Biebow accompanied by two German gentlemen at the Eldest's. Demands series 'chaimki' with signature of the Eldest. Collectors' value."²⁹

²⁹ Rosenfeld at 261.

Here is firm proof that German ghetto leadership wanted and took the effort to force the production of (“Demands”) specially made (“series”) ghettomarks. Rumkowski’s signature would add collectors’ value as they planned to soon murder him. Which they did in August of that year in Auschwitz.

One of the Fellers’ most significant contributions to the study of the Lodz Ghetto monetary system is their research on alternative Lodz Ghetto public currencies, identifying dozens of scrips issued by the post office, kitchens, bath houses, vegetable stores, among others.³⁰ One unexplored area in numismatic studies is that of *private* Lodz Ghetto money. A fascinating example is described by Oskar Rosenfeld in June 1942:

“Father and son, leaning against the fence, shining shoes ... There were still Jews in the ghetto who didn’t want to do without polished shoes even if the soles and heels were long gone. Brave people. Their fee was 25 pennies, and since fivepenny coins didn’t exist, they forced one customer to sign a coupon for 25 pennies, a little brown piece of paper that entitled him to a second polish. The shoe-shine man too issued emergency currency, not only the Eldest with his chaimki. ...”³¹

We don’t know whether this father-son street shoe-shining business regularly issued scrip. But the details of this sale may reveal that this was not a one-off episode, neither for the shiners nor the ghetto broadly; rather, private scrip may have been issued and circulated by a non-negligible number of street vendors in the Lodz Ghetto, the extent to which, however, we cannot ascertain.

³⁰ Feller, *A Numismatist* at 20; see generally S.A. Feller, *Lodz Ghetto Scrip*, *The Shekel*, vol. 23 (no. 2, 1990); see generally Fellers, *The Monies*.

³¹ Rosenfeld at 44-5.

Because small change shortages were an established problem in the ghetto for months by the time of this shoe-shining,³² the duo likely came prepared for this eventuality (hence the ready brown paper and writing utensil), others also probably lacked exact change, and they likely issued these customized paper slips to other buyers, indicating wider use of the scrip.³³

That the buyer agreed to accept the scrip connotes trust in its redeemability, an indication that private IOUs of this kind were not uncommon cash substitutes. Further evidence for this claim can be found in a Josef Zelkowicz essay describing ghetto shoemakers' acceptance of IOUs from cashless clients and that such an arrangement was recurring and typical: "the 'shoemaker' does not get angry; he had been prepared to accept those terms from the outset."³⁴ Though the shoemaker's clients appear to give a verbal IOU in Zelkowicz's account, written documentation was exchanged by means of a letter sent by the shoemaker to his clients where the latter "will sign, 'John Doe, son of Jane Doe, confirm receipt of the dole in the sum of ten marks.'"³⁵ The existence of IOUs in private transactions that were sealed with written instruments confirms that ghetto commercial customs would support the use of private scrips. Together with

³² See e.g. *Chronicle* at 192 (entry in the final day of May or early June describing that "[t]he total lack of small change was also a great plague").

³³ This scrip creation, moreover, occurred during "THE PAPER SHORTAGE" that the *Chronicle* described as disrupting ghetto life in June 1942, highlighting the reliability and perhaps non-novelty of the IOU if that small slip of paper was no trifle even when blank. Though paper shortages began to surface in ghetto sources by as early as February 1942 (see Rosenfeld at 26), the *Chronicle* reports that in June 1942 "every scrap of paper is valuable" and that "[t]he price of waste paper is reaching unprecedented heights in the ghetto." Only for a trusted transaction would paper be utilized and the shoeshiner part with it, at a time when a "notice in the waiting room of one of the ghetto's most popular doctors [read]: 'Patients are requested to bring their own paper for prescriptions and certificates'" (*Chronicle* at 204).

³⁴ Josef Zelkowicz, *In Those Terrible Days: Notes From the Lodz Ghetto*, Yad Vashem (Jerusalem, 2002), 123-4.

³⁵ *Id.* at 124.

Rosenfeld's feature of the shoeshiners, this environment buttresses the contention that private scrip were in use in the Lodz Ghetto. Thankfully, Rosenfeld memorialized one happenstance, furnishing enough detail in his report to give rise to further extrapolation; otherwise, such a numismatic and monetary reality could have been completely forgotten.

This practice of issuing scrip to overcome the shortage of small change was, nevertheless, not utilized by every point-of-sale, even in public institutions that were wont to do so.³⁶ We cannot, then, conclude that only one direct reference to a private scrip (that I could find) precludes its wider existence. Its use would have been on the level of the shoeshiners: small, localized, cheap, and short term, easily evading detection or worthy of mention by our small number of ghetto diarists.³⁷

Whether due to cash shortages or inflation, the use of ghettomark substitutes in black-market trade was endemic. Barter, in particular, was extremely common, and prices are regularly recorded in terms of their barter value throughout ghetto sources.³⁸ The prevalence of barter in private dealings sheds light on the feasibility, willingness, and manifestation of ghetto Jews

³⁶ See e.g. Alexandra Zapruder, *Salvaged Pages: Young Writers' Diaries of the Holocaust*, Yale University Press (New Haven, 2015), 54 (diary entry of Anonymous Girl on March 16, 1942); see also *Chronicle* at 140-1 (refusal of public cooperative to accept anything but exact change).

³⁷ We know little, for instance,—just one reference in the *Chronicle* (p. 486-7)—of the activities of large-scale black market ghetto businesses and smugglers such as Minz, Glücksfeld, and Tajtelbaum, whose reach and economic influence was tremendous. That much smaller traders, peddlers, and their deals go unrecorded, should not, then, be surprising.

³⁸ One example plucked from myriads will show the ghetto predilection for barter even when cash was available (albeit experiencing record inflation), *a fortiori* when coins were lacking. Sierakowiak told his diary on May 1, 1942:

“In the streets trading has begun in clothing that the German and Czech Jews are getting rid of in all haste. They don't want money, but food. A splendid new suit costs 6 kilos of potatoes; a pair of shoes, ¾ kilo of bread; trousers, 5 dkg of sausage.” (Sierakowiak at 161).


resorting to non-cash media of exchange in private transactions. Private lending, from one Jew to another, existed in the ghetto too,³⁹ and, given what we've established regarding the use of written chits, these debts would likely have been memorialized in a bill of exchange of some kind, a convertible IOU note (read: private scrip) being a real possibility.

The above points—evidence of actual private scrip and the use of similar written instruments to facilitate trade—indicate that private scrip may have been used in the Lodz Ghetto more frequently than current scholarship assumes. ▢

³⁹ See Zelkowitz at 101-2.

TWO MEDALS WITH THE TETRAGRAMMATON IN PALEO-HEBREW

By Stuart Weinerman, MD

A previous article in *The Shekel* discussed the Jewish numismatic use of the Tetragrammaton, the four-letter name of God יהוה - YHWH- often pronounced as Jehovah. This article discusses two medals that write YHWH in Paleo-Hebrew .

The Paleo-Hebrew alphabet derived from the Proto-Canaanite alphabet during the 13th to 12th centuries BCE. This was the dominant script until after the destruction of the First Temple in 586 BCE, when the Jewish people were exiled to Babylonian captivity. Jews then began using a square script based on Aramaic, beginning in the 5th century BCE. The Talmud refers to this as the Assyrian alphabet, and relates its use to Ezra the Scribe as Jews returned to Canaan. The letter shapes that we recognize as modern Hebrew were standardized by the 3rd to 1st centuries, BCE. Various Talmudic and rabbinic sources discuss which script was used in the original biblical texts, and whether the shapes of the letters ever changed, but the archeological evidence is clear that Paleo-Hebrew was the original and that the modern square or block alphabet became standard later.

Additional evidence of antiquity of Paleo-Hebrew are the Samaritans, a sect that separated from other Jews before the destruction of the First Temple, who continue to use Paleo-Hebrew for sacred texts to this day.

Even as modern Hebrew became standard for writing of sacred texts the Paleo-Hebrew script was still used for specific situations that called for a conservative approach. Most important to numismatists are the ancient Judean coinage of the Hasmonean

dynasty as well as the coins of the First Jewish Revolt and the Bar-Kochba Revolt. The reason to use an ancient script, that may not have even been familiar to the majority of the population, is not fully clear. The most likely explanation is that it was used as a nationalistic connection to the ancient 12 tribes of Israel, prior to exile. The use of Latin on modern British coins may be considered a similar example of anachronistic language on coins.

The Dead Sea Scrolls are a collection of ancient manuscripts from the Second Temple period, found in the Qumran Caves on the northern shore of the Dead Sea, beginning 1947. Most are written in Hebrew script that would be easily recognized as modern Hebrew) although some are in all Paleo-Hebrew, some in Greek and other alphabets.

Several Israel government issues reproduce Dead Sea Scrolls written in paleo-Hebrew, including a Hebrew University state medal of 1965 (Fig. 1) and a three-piece commemorative set ½, one- and 5-shekels coins of 1982 (Fig. 2).



Fig. 1.



Fig. 2.

Several manuscripts are written in modern block Hebrew but use Paleo-Hebrew **יהוה** rather than block יה-וה. Figure 3 shows a manuscript of Habakkuk, a later prophet with **יהוה** highlighted by the author. Some manuscripts even replace the Tetragrammaton with four dots or dashes (*tetrapuncta*).

The use of the Tetragrammaton written in Paleo-Hebrew while the rest of the text is rendered in modern Hebrew script most likely represents an extremely conservative approach to tradition. The author finds the use of Paleo Hebrew to replace the Tetragrammaton in manuscripts written in Greek even more surprising, as there would be no prohibition of writing God's name in Greek. (Fig. 4)

The Paleo-Hebrew alphabet fell completely out of use among Jews only after 135 CE.

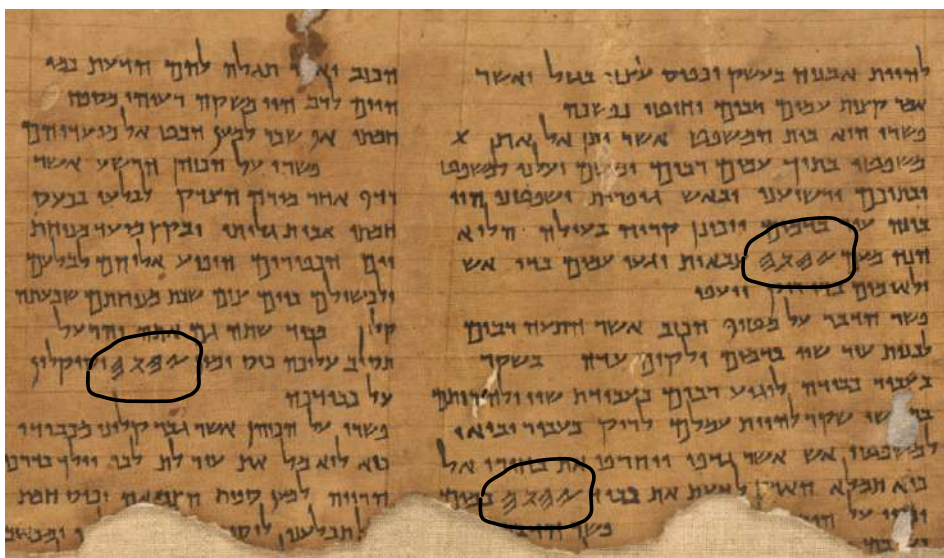


Fig 3. Commentary on Habbakuk, Israel Musuem.

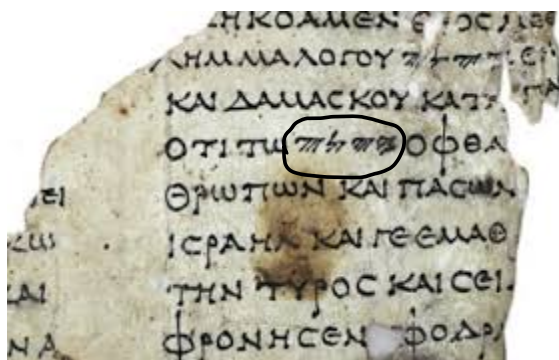


Fig. 4.

Two medals from the author's collection show יהוה in paleo Hebrew script - יְהוָה. The first is a private medal from 1977 on the 30th anniversary of finding of the Dead Sea scrolls in 1947. Bronze medal, 80 mm, 208 gm, mintage of 100. The medal was designed by the French sculptor and medalist Jean Asselbergs (1928-2015) Fig. 5.

The obverse shows 2 hands held up to sunrise LES MANUSCRITS DE LA MER MORTE (the Dead Sea Scrolls). The reverse has two clay jugs and scrolls, ancient Hebrew with in paleo Hebrew script., QOUMRAN/GROTTEQ/ 1947 below.



Fig. 5.

The Israel Coins and Medals Corp. released a Qumran medal in 1999, designed by Igbal Gabay. Two varieties were made: silver 37 mm, mintage 445, cupronickel 38.5 mm, mintage 819. The obverse shows: view of caves, two jars, QUMRAN in English and Hebrew. The reverse shows portion of the Great Psalter scroll showing psalms in Hebrew with יה-יה in paleo Hebrew - **יהיה** with the Dome of Shrine of the Book (part of Israel Museum) stone wall inscribed with “War of the Sons of Light and Darkness” (Fig. 6). **נח**



Fig. 6.

THREE EIGHTHS OF A SHEKEL

By Steve and Ray Feller

It is year 4 of the First Revolt against Rome (somewhere between April 69 CE and March 70 CE). The Romans are near the Temple Mount and have Jerusalem besieged. For four years Judaea has been at war with the Roman Empire under the forces of Generals Vespasian and Titus. The Jews revolted in 66 CE for religious freedom and unfair taxes, among other things. They have been victorious for years... but the tide is turning. Within a few months, in the summer of 70 CE, on the ninth of the Jewish month of Av, (Tisha b'Av) the great Second Temple in Jerusalem will fall and be no more.

The battle is captured by different artists in Figures 1 and 2.



Figure 1: *Destruction of the Temple in Jerusalem* by Francesco Hayez, oil on canvas, 1867.



Figure 2: *The Siege and Destruction of Jerusalem*, by David Roberts, 1850.

This article's numismatic side focuses on 3 bronze coins. Each was valued as an eighth of a shekel, and they were all minted in this crucial year four of the revolt (see Figures 3-5).

We know this because the side with the lulav and two etrogs—the special, symbolic items from the festival of Sukkot—has ancient Hebrew above that says "שנה רביעית" or *fourth year*. To read this on the coin, start at the right and move up and around counterclockwise (see the best example in Figure 3).

Not all of the modern Hebrew letters are present but there is yet a thrill in reading this. The other side of the highly symbolic coin has a temple chalice. Its inscription (in ancient Hebrew) refers to the redemption of Zion.

A plethora of coin types were minted on or near the Temple Mount all five years of the revolt. Year Two bronze prutahs are the most common whereas Year Five half shekels and shekels are the rarest. The Year Four eighth shekel bronzes are a great historical item yet are relatively affordable. How powerful to hold such a tremendous piece of history. A coin that was minted on the Temple mount while Jews yet controlled the Second Temple!

The mass of these coins varied quite a bit. The three coins portrayed here have masses of 6.13 gm., 5.36 gm., and 6.82 gm. (coins shown in Figures 3, 4, and 5). This gives an average mass of 6.10 gm. and a variation of 1.46 gm. In Hendon's masterpiece *Guide to Biblical Coins* (sixth edition), the average mass is listed at 5.5 gm. with a variation of 5.7 gm.

These eighth shekel coins and their cousins, the quarter shekel coins, are the first surviving depictions of Sukkot items in Jewish art. This was repeated in the sela, or four zuzim silver coins of the second revolt about 75 years later (see Figure 6). In this case the etrog and lulav are much better defined and elaborate.



Figure 3: Eighth shekel 6.13 grams. Example 1 (Steve Feller). It is from year 4 of the revolt (April 69 - March 70 CE).



Figure 4: Eighth shekel 5.36 grams, example 2 (Steve Feller). It is from year 4 of the revolt (April 69 - March 70 CE).



Figure 5: Eighth shekel 6.82 grams, example 3 (Steve Feller). It is from year 4 of the revolt (April 69 - March 70 CE).



Figure 6: Sela from the Second Revolt Against Rome (Steve Feller). Note the high definition of the etrog and lulav.

After the breach of Jerusalem, the Romans destroyed the Second Temple and took the spoils of the Temple to Rome, where they are still depicted in the Roman Forum on the Arch of Titus, see Figures 7a, 7b, and 8.





Figures 7 a and b: The Arch of Titus in Rome (Lindsay Moore Siegel 2002).

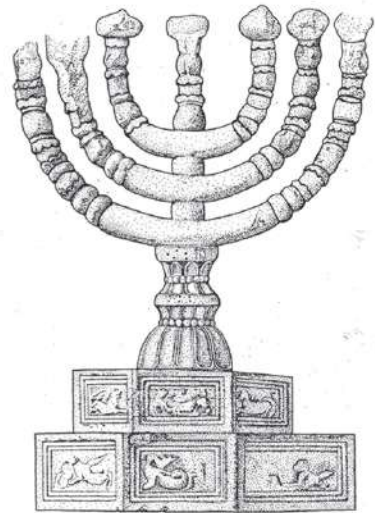


Figure 8: Details showing the Temple artifacts from The Arch of Titus in Rome (Wikipedia and Rabbi Dunner).

A few of the other coins of the First Revolt against Rome are shown in Figures 9-10. These coins include a Year Two prutah in bronze and a Year Five shekel. Also, two Vespasian “Judea Capta” coins are shown that were minted during the war or after the fall

of Jerusalem, see Figures 11-12. There are many types of Judaea Capta coins.



Figure 9: First Revolt prutah of Year Two (April 67 CE- March 68 CE) (Steve Feller).



Figure 10: Rare Year Five (April 70 CE -August 70 CE) shekel from the first revolt against Rome (Heritage).




Figure 11: Judaea Capta type sestertius of Vespasian, about 71 CE (Steve Feller).

The Roman on the reverse is likely Vespasian or possibly Titus, according to Samuels et al. It is one or the other based on the Roman holding a parazonium in his hands, which was a ceremonial sword in its scabbard as was done by the emperor in ceremonies (Steve Feller).



Figure 12: Judaea Capta type denarius of Vespasian, about 69-70 CE (Steve Feller).

An excellent source of information on these topics and all ancient Jewish-related coins is David Hendin's *Guide to Biblical Coins (Sixth Edition)*. 

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NEW JEWISH-AMERICAN HALL OF FAME MEDALS
HONOR PHILANTHROPIST JULIUS ROSENWALD AND
FEATURE BLACK ICON BOOKER T. WASHINGTON



The Jewish-American Hall of Fame is celebrating May as Jewish American Heritage Month by issuing art medals honoring Julius Rosenwald, who appears along with his friend and associate Booker T. Washington. These Renaissance-style high relief medals are the 56th in the longest continuing series of art medals in America.

No more than one hundred 3 ½ inch bonded bronze medals will be hand made by former U.S. Mint engraver Jim Licaretz and hand-patinated by medalist Eugene Daub. Daub won the American Medal of the Year Award in 2024, and Licaretz won the Award in 2023. The Rosenwald-Washington medals can be ordered for the special price of \$160 each by calling the Jewish-American Hall of Fame at 818-225-1348 and mentioning this publication.

Mel Wacks, Director of the Jewish-American Hall of Fame, says that “There is probably no person other than Rosenwald — who has been called the most important philanthropist you never heard of — who is more deserving of this honor.”

Julius Rosenwald was born in 1862 just a few blocks from Abraham Lincoln's residence in Springfield, Illinois. By his sixteenth year, Rosenwald was apprenticed by his parents to his uncles in New York City to learn the clothing trades, and together with his younger brother, Rosenwald started a clothing manufacturing company. In 1895, he became a part owner of Sears, Roebuck & Co., and in 1908 Rosenwald was named president. In 1924, Rosenwald resigned the presidency, but remained as chairman; his goal was to devote more time to philanthropy.

Booker T. Washington was born a slave on April 5, 1856, in Franklin County, Virginia. Between the ages of ten and twelve, he worked in a coal mine, while attending school. At the age sixteen, Booker T. Washington entered Hampton Normal and Agricultural Institute in Virginia, where his belief was reinforced in an educational system that emphasized practical skills and self-help.


In 1880, a bill that included a yearly appropriation of \$2,000 was passed by the Alabama State Legislature to establish a school for Blacks in Macon County. Washington was named as principal. By Tuskegee's 25th anniversary, Washington had transformed an idea into a 2,000-acre, eighty-three building campus that, combined with such personal property as equipment, live stock and stock in trade, was valued at \$831,895. Tuskegee's endowment fund was \$1,275,644 and training in thirty-seven industries was available for the more than 1,500 students enrolled that year.

Booker T. Washington wrote 40 books, including an autobiography titled "Up from Slavery" (1901) — which thanks to happenstance was read in 1910 by Julius Rosenwald.

A friendship sparked, resulting in the building of nearly 5,000 schoolhouses in Black communities across the South, where existing facilities, in Washington's words, were "as bad as stables"

— if there were schools at all. Rosenwald contributed up to half of the cost (totaling about 4.4 million dollars – equivalent to 78 million dollars today), and the community raised the balance. With a scope that would be deemed unattainable today, this audacious scheme is credited by present-day economists with having created “a new Black middle class in the South.” Graduates have included civil rights activists John Lewis and Maya Angelou.

For questions, please contact Mel Wacks, Director of the Jewish-American Hall of Fame at directorjahf@yahoo.com or 818-225-1348. For more information about the Jewish-American Hall of Fame, please visit www.amuseum.org/jahf.

The Jewish-American Hall of Fame was founded in 1968 at the Judah L. Magnes Museum in Berkeley, and it has been a Division of the American Jewish Historical Society since 2001. The Jewish-American Hall of Fame plaques went on permanent display at the Virginia Holocaust Museum in 2010. The Jewish-American Hall of Fame has raised over \$300,000 to fight antisemitism through the sale of limited-edition art medals. 

ISRAEL'S FOOTBALL COINS

By Simcha Kuritzky

The majority of Israel's commemoratives of a contemporary event involves sports. In the Winter 2025 *Shekel*, I wrote on the Olympic Delegation coins, and this time I discuss the Fédération Internationale de Football Association (FIFA) World Cup.

From 2004 to 2013, Israel issued three FIFA (soccer) World Cup coins, even though none of the competitions were held in Israel and the Israel team did not make it to the finals, showing the popularity of the sport in Israel. The Yishuv under the British fielded teams to the 1934 and 1938 FIFA qualifying games. This team became the Israel Football Association in 1948. Israel competed in the Asian Football Confederation, even winning the 1964 Asian Cup (which she hosted), before being forced out by Arab and Moslem boycotts in 1974. In the 1986 and 1990 World Cups, Israel competed in the Oceania Confederation (along with Australia and New Zealand).

Since 1994, the Israel team has competed in the European Confederation. Each series of coins consist of a 30mm silver new sheqel, 39mm silver two new sheqalim, and 27mm gold 5 sheqalim, a unique diameter for Israel's five sheqalim gold coins (the rest are 22mm, though the last of those was minted in 2000). These are the only Israel coins with a legend only in English on the reverse; most coins have Hebrew, which is sometimes accompanied by English and Arabic.



The FIFA World Cup was played in Germany in 2006. Israel's first FIFA commemorative coins were dated and issued in 2004. They show a Mercator projection of earth's land masses above a soccer ball resting in grass on the reverse, and a soccer ball with lines of motion to the right and below along with the denomination in Hebrew and English, World Football Cup in Hebrew and Arabic, and country name in all three languages. In 2005, Israel almost made it to the playoff stage, but lost to France and Switzerland. Only 1200 ₪1 coins were minted, 5000 ₪2, and 888 of the gold ₪5.



In 2010, the FIFA World Cup moved to South Africa, the first time it took place in the African continent. Israel's coins show a soccer ball in the air with lines of motion arcing from the left as well as spiraling out from beneath. Dated and issued in 2009, the obverse shows a silhouette of a soccer player kicking a ball away from a wire globe that is reminiscent of a goal net. It has the same inscriptions as the 2006 except for the date. This time, Israel missed the playoffs by coming in fourth, behind Switzerland, Greece, and Latvia. This time, 1800 ₪1 coins were minted, 5000 ₪2, and a mere 235 of the gold ₪5.



The last FIFA world coin series was for the 2014 games in Brazil, commemorating the centennial of that country's football league. The coins are issued and dated in 2013. The reverse shows a soccer ball hitting the goal net. The obverse has a hybrid soccer ball/earth, with both the hexagons and pentagons of a soccer ball beneath the continents (centered on the Atlantic ocean) of earth. The motion lines curving forward from the right showing the dynamic orbit of the earth. Israel again failed to qualify, finishing this time behind Greece and Croatia. The photo of the 5 sheqalim coin is courtesy of the Israel Mint. This time, only 600 ₪1 coins were minted, 1950 ₪2, and a miniscule 200 of the gold ₪5. These are the among lowest mintages for any Israel commemorative coin, and likely why the series was terminated in 2014. נח

U.S. CUSTOMS IMPORT RESTRICTIONS AFFECT TYRIAN SHEKELS

By Peter Tompa

U.S. Customs has just announced very broad “emergency” import restrictions on “Lebanese” cultural goods (as published in the May 14, 2025 edition of the Federal Register). These are more broad restrictions rushed through at the end of the Biden Administration which is being implemented by the Trump Administration. The coverage includes religious objects, weapons, and manuscripts and handwritten documents, dating from 1600 through 1918 C.E., as well as early printed books dating from 1600 through 1850 C.E. The restrictions on coins are again extremely broad, including coins that circulated both regionally and internationally.

“12. Coins and Other Currency —Coinage has a great variety and long history in Lebanon that spans the Achaemenid Persian, Hellenistic, Roman, Byzantine, medieval, and early Ottoman periods. This category consists of coins in metals such as gold, silver, billon (an alloy), copper, bronze, brass, and lead that are minted in or found in Lebanon, as well as other forms of currency, such as metal bullion or ingots and cut and weighed silver pieces (hacksilber).”

Of particular concern to Judaica collectors is the section for “b. Hellenistic and Roman Periods —Includes coins in gold, silver, and bronze on Phoenician, Greek, and Roman weight standards. ... Includes Hellenistic and Roman period coins of other regional mints, such as Antioch, that circulated in Lebanon. Approximate date: 332 B.C.E. to 498 C.E.” This includes Shekels of Tyre (found in great numbers in Israel, and widely collected as the representative of both coins used to pay the Temple tax as well as

the 30 pieces of silver associated with the Passion of Jesus), and Byzantine and Islamic coins that were made elsewhere and circulated outside the middle east.

At the CPAC (Cultural Property Advisory Committee) meeting, IAPN (International Association of Professional Numismatists) and others also pointed out that repatriating artifacts to a “failed state” is no recipe for their “protection.” Furthermore, they also pointed out such restrictions could benefit the Hezbollah terror group which effectively runs the Lebanese Government. While Hezbollah’s influence is diminished, it still exists and Lebanon remains a failed state which should raise serious questions about the point of this exercise.

Leaving policy aside, the major problem for collectors is three-fold. First, the lists are grossly overbroad, incorporating items that are also found regionally or even for items like coins internationally. Second, Customs (with the blessing of Judge Wilkinson of the Fourth Circuit Court) believes all it needs to show is that an item is of a type on these increasingly overlapping designated lists before it can be detained, seized, and repatriated. Third, Customs (again with the blessing of the Fourth Circuit) can apply these regulations as embargos on all “designated” items imported into the US after the effective date of the regulations, rather than having to show that they were illicitly exported from Lebanon after that effective date. While I don’t read the Cultural Property Implementation Act that way, according to Judge Wilkinson this is a “foreign policy matter” not subject to the Administrative Procedure Act or any meaningful judicial review.

So, what is the solution? Ask your member of Congress to support HR 595, a bill to facilitate the lawful trade in coins. Contact the author at pkt@pktcounsel.com for details. ▢

LET MY PEOPLE GO: BADGES OF JEWISH HUMAN RIGHTS ORGANIZATIONS ISSUED AT SUMMITS WITH SOVIET LEADERS

By Dr. Vladimir Bernshtam

In the 1960s to 1980s, Soviet Jews fought for the opportunity of free repatriation to Israel, the right to lead a Jewish way of life in the USSR, and the release of Soviet “prisoners of conscience” [1]. Jews worldwide, especially those in the United States and Israel, supported them in this struggle. Many collectible items, including badges and medals, were produced during this time, serving as symbols of resistance and solidarity. The author’s goal is to describe and systematize these badges and medals, a topic he has already explored in several articles [2 – 6]. This current note, continuing the series of these publications, focuses on badges issued by various human rights organizations during summits between political leaders from the United States and Canada with Soviet leadership. The author provides descriptions of the badges they are aware of, following a chronological order of their issue.

In October 1971, Soviet Premier Kosygin visited Canada as a guest of the Canadian government. Rabbi Gunther Plaut led a picket of sixty rabbis wearing prayer shawls and carrying prayer books at the gates of the Soviet Embassy. The participants of the picket accused the Soviet government of persecuting Jews, attempting to eradicate their national identity, and fanning anti-Semitism. They demanded the opportunity for Jews to develop their culture, practice religious rituals, and have the freedom to emigrate to Israel. On October 19, approximately 7,500 Canadian Jews marched through the center of Ottawa, demanding freedom of emigration for Soviet Jews [7, 8]. A metal badge with a diameter of 4.5 cm (Fig. 1) is dedicated to these events.



Fig. 1.

In the early 1970s, there were three meetings between U.S. President Richard Nixon and the General Secretary of the Communist Party of the Soviet Union, Leonid Brezhnev. The author is aware that the badge related to the summit held in Washington in June 1973 was issued by the National Conference on Soviet Jewry (NCSJ). This organization was established in 1971 to advocate for the rights of Soviet Jews and played a significant role in the struggle for these goals during the last two decades of the Cold War.



Fig. 2 Diameter – 5.7 cm.

From December 8th to 10th, 1987, a meeting took place in Washington between President Ronald Reagan and the General Secretary of the Communist Party of the Soviet Union, Mikhail Gorbachev. Before the summit, the National Conference on Soviet Jewry (NCSJ) formed a coalition of nine public organizations to mobilize public support for the right of Soviet Jews to emigrate. Rallies and other events were held in the United States and Canada. David Harris, a representative of the American Jewish Committee (AJC) in Washington, was selected as the national coordinator for a massive demonstration. (The AJC is a Jewish organization in the USA dedicated to protecting the rights and interests of Jews in the US and other countries. It was founded by German immigrants in 1906, following another wave of pogroms in Russia.)

The demonstration occurred on December 6th, with approximately 250,000 people in attendance. Representatives from Jewish organizations, public figures, and politicians participated, including Vice President George Bush, the Speaker of the House of Representatives, Bishop William Keller from the National Conference of Catholic Bishops, Dr. Ari Brauer from the National Council of Churches, and Elie Wiesel, the 1986 Nobel Peace Prize Laureate. The author knows five badges related to this event (Figures 3–7). In a photograph (Figure 8), Natan Sharansky and Vladimir Slepak are depicted at the demonstration on December 6th. On Slepak's coat, the badge shown in Figure 6 is visible.



Left to Right: Fig. 3 Diameter – 5.6 cm. and Fig. 4 Diameter – 5.6 cm.



Left to Right: Fig. 5 Diameter – 5.6 cm. and Fig. 6 Diameter – 5.7 cm.
NCSJ released.



Fig. 7.



Fig. 8 Former refuseniks Natan Sharansky, left, and Vladimir Slepak, along with Elie Wiesel and American Jewish leader Shoshana Cardin, right, at a march on Washington, D.C., in support of Soviet Jewry, Dec. 6, 1987.

(Peter Turnley/Corbis/VCG via Getty Images) Photo from [9].

In late spring of 1988, the final meeting between President Ronald Reagan and General Secretary of the Communist Party of the Soviet Union Mikhail Gorbachev took place in Moscow. Before the American delegation departed for the summit, Jewish organization leaders presented a memorandum to Secretary of State George Shultz, demanding free emigration for all Jews who wished to leave and full cultural, religious, and educational rights for those who remained. In Moscow, President Reagan met with a group of refuseniks. The 1988 Moscow Summit in May-June resulted in an increase in exit visas and the liberalization of cultural and religious life for Soviet Jews. Badges related to the 1988 summit, depicted in Figures 9 - 12, were issued by the National Conference on Soviet Jewry (NCSJ), Long Island Committee for Soviet Jewry (LICSJ), and The Student Coalition for Soviet Jewry (SCSJ) which was founded in 1977 in response to the arrest of Anatoly B. Sharansky.



Left to Right: Fig. 9 Diameter – 5.7 cm. and Fig. 10 Diameter – 5.7 cm.



Left to Right: Fig. 11 Diameter – 5.7 cm. LICJSJ released and Fig. 12 Diameter – 5.7 cm. SCSJ released.

The author does not believe that he has managed to describe all the badges issued by Jewish human rights organizations related to the summits. He appeals to readers who have information about such badges or additional information about the badges described here to share it with the author (fnbern@gmail.com). The author is grateful in advance to such readers.

In conclusion, the author extends sincere gratitude to Michael Beiser for his insightful comments, which helped to prevent errors in this article. ♪

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“LET MY PEOPLE GO” COINS



In 1971, Israel issued 1971 10 Lira Brilliant Uncirculated (pictured) and Proof Let My People Go Silver Commemorative coins with a matching pin.



Also issued were 100 Lira Proof gold coins.

The Israel Government Coins and Medals Corporation described these coins as follows: The events taking place in Israel, since the establishment of the State, were closely followed by the masses of Russian Jewry. Jewish awareness perceptibly increased after the Six Day War. The fear for the fate of a state fighting for its very existence vanished as a result of Israel's victory. A feeling of pride straightened the backs of the Russian Jews in their hostile environment. In various parts of Russia, groups formed to study Hebrew and the history of the Jewish people. The awakening of Jewish feelings turned into an open national movement and the “Movement for Emigration to Israel” assumed leadership. נח

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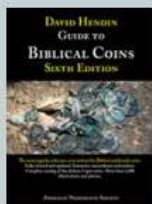
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Guide to Biblical Coins (6th ed.) by David Hendin

Forty-five years after its first edition, Hendin has revised and updated this book to reflect relevant discoveries in archaeology and numismatics of ancient Israel. The metallurgy of Judean coins, symbols on Hasmonean coins, the Hasmonean coin chronology, Herodian mints, irregular issues, the Jewish War, and coin denominations are only a few of the topics that Hendin has updated. New to the sixth edition is numismatic information about the Kingdom of Adiabene, the Ituraean Kingdom, the Roman Governors of Syria, and coins with images of Old Testament stories. More at numismatics.org/store/gbco.

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Vespasian (AD 69-79). AV aureus
NGC MS 5/5 - 2/5
Realized \$168,000



*Actual size:
6mm

JUDAEA. Yehud Era. Ptolemaic Period (302-260 BC)
AR quarter-gerah or quarter-obol
NGC AU 4/5 - 4/5
Realized \$10,800



JUDAEA. Bar Kokhba Revolt (AD 132-135). AR sela
NGC Choice AU 4/5 - 4/5
Realized \$18,000



JUDAEA. Jewish War (AD 66-70). AR half-shekel
NGC Choice AU 5/5 - 3/5
Realized \$33,600



JUDAEA. Jewish War (AD 66-70). AR shekel
XF

From the Shoshana Collection
Realized \$1,105,375



JUDAEA. Bar Kokhba Revolt (AD 132-135)
AE large bronze

NGC Choice VF 3/5 - 3/5
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